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7. Only vegetables whose spiritual essence does not have to be preserved are cooked, "for to cook is to shatter the soul."

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In each village are grown one or several small fields of tomatoes, called "Faro's fields," or "fields of twins." The fruits of these fields are reserved for the worship of the spirit (1).

1. On the site of the ancient village of Soroba, at the edge of a pond located near the present-day village, there are two rectangular fields of tomatoes dedicated to male twins and four square fields dedicated to female twins in the village. Each year the villagers gather at the edge of the pond for a ceremony. The symbolic words relating to twins are recited and a prayer is said, to be followed by ablutions.

The fruit that is harvested is offered to the spirit by squashing it on a neighboring tree trunk.

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/49/ All metals belong to Faro. The seven /sic/ principal metals are the following: copper (male), brass (female), gold, silver, tin, and iron. Copper and brass come from the fifth sky (koblenkaba). They descend at each thunderclap and, along with the "thunderstones," penetrated into the soil. They were discovered by a diviner at the bottom of a pond that had dried up because of a broken taboo. Because of their divine origin, copper and brass represent "Faro's sounds." [301] These sounds twist themselves around the spiralled copper or brass earrings that everyone wears and penetrate the eardrum, thus making it possible to hear words. Gold plays a part in the building of certain altars (boli) to which it confers strength and stability.

The sacrifices made with or on copper, brass, or gold have a restraining influence on the spirit for they are of his own essence.

No woman wearing copper, brass, or gold jewelry, may cross the Niger without opening her luggage out of deference to the spirit, for "all ornaments belong to him and often must be returned to him after death.

[784] It is taboo to bring metal into contact with cow's butter, an oily substance that does not allow water to penetrate.

323 Faro. These places have as taboos the wearing of indigo and pregnancy.
317 No pregnant woman may approach them without provoking the death
784 of the child she is carrying, thus ultimately impairing the durability of pottery and seriously harming the society of which she is a member.

323 An annual sacrifice is offered by the potters at the end of the winter
796 season when, the level of the river having dropped and the banks lowered, they return for the first time to collect the clay which they need. Dressed in white, they bring out their hoes and the sickle with which they cut the damp grasses used to cover the pots on the hearth during firing, while the head of the society carries the altars. The objects are placed in a pile on a bed of nyama fibers used for separating them from the ground. The throats of two red roosters are cut open over this pile while a prayer is addressed to Faro, requesting authorization to take the /127/ mbogo pasa during the year, and seeking his protection and help for the work of the society's membership.

The potters make an annual offering to their altars on the day their husbands sacrifice on the forges. Immediately after the libations, they come and squat before the forge altar on which they throw some ten cowrie shells. They then go to the ñintin, undress, and present to it their genitals from the front and from the back, this gesture being an indication of their submission to the spirits of pottery which are the same as those of the forge. Still naked, they circle the pile of ashes left from the last firing and light a big bonfire; this fire attracts the bee eaters, tatugu kononi, which circle over the flames. They shoot some down with a sling, cook them, and reduce them to ashes which they mix with karite oil; they rub their bodies with this mixture before purifying themselves by going through the flames. As an offering to the spirits, they then throw pots on the fire which they put out before returning home.

323 The potters cultivate together a small ritual field in which a fe-
244 male twin sows white peas, tikaninkuru, symbols of their right hand. The produce of this harvest is eaten communally on a mound, walawala, after an offering of several seeds is made to the altars and tools. A potter whose tools are broken by the fire must go through a purification with the products of this field.

326 The wives of blacksmiths, whether or not they are potters, are
304 skilled in practicing excision on young girls.

244 The Bambara groundnut ripens its seed underground. It is cultivated from the southern border of the Sahara to the Cape, but its primary home [31] is in the Sudan where the greatest number of cultivated varieties is found. (1)

1. Jacques Félix, for a study on the Bambara groundnut (Voandzeia subterrena), Agriculture tropicale [Tropical Agriculture], January-February, 1950. [Ed., Revue d'agronomie tropicale.]

Manioc and yams at certain points along the Niger escape the devastations of the Acridiidae insects which can not attack their roots.

Other crops are used to balance the diet: condiments and [263] fleshy plants, such as, pimento, sesame, various labiates, okra, [177] sorrel, squash, peanuts (imported in the sixteenth century from America). Peanuts, to thrive, need loose, light soil. They are sown in June at the beginning of the rainy season and are harvested in [252] November. The natives eat them roasted; they make oil and soap from them and give the stalks to their animals. Cultivation is entirely in the hands of the natives. In Senegal manpower is insufficient; [464] before 1940 thousands of Sudanese workers were called upon each [167] season, particularly Bambara, the "Navétanes," who hired themselves out to the farmers of Senegal in order to acquire the textiles and other products they needed. The peanut is an export product. Also cultivated are nitrogenous vegetables (Bambara groundnuts, black-eyed peas, dolichos, kissis, etc.) and the numerous and varied amaranths, tomatoes, eggplants, gourds, and, since 1940, potatoes which are grown more and more.

222 Finally, we will cite: a) the gathering of wild plants which 263 serve as condiments: the fruits of the baobab (Adansonia digitata), of the corchorus, of the Parkia biglobosa [néré], and of the karite tree (Butyrospermum), formerly called the "butter tree," which is cultivated to some degree -- the fruit is something like that of the palm tree and contains a core whose kernels enclose a fatty matter, shea butter, valued for making soap, as an illuminant, for the toilet; 222 b) the gathering of scarcity foods: baobab, cenchrus, cassia, the kola nut (Sterculia acuminata). Kola nuts are much prized by the natives;